blossoms of the tree are stripped away by these winds before the fruit can mature.

Traditional values affect the Bedouins' perception of their new life. Men are fond of gathering for their ritual three cups of mint tea and recalling "the good old days." In those days, they say, men only had to ride, shoot, and drink tea. In the past, there was a great deal of security in owning animals which are not as dependent on the rains as is agriculture. During a year of bad rains, a Bedouin could always move his flock to Libya or to the Nile Valley: "When we have a bad year, we take our animals to the grass of our relatives. When they have a bad year, they come here." In the drought year of 1960, 20,000 Egyptian Bedouins migrated to Libya in search of pasturage. This caused an international conflict and King Idris of Libya, for a short time, closed the border to Bedouins. The conflict was finally resolved, and the Bedouins were given permission to use the pastures of Cyrenaica. None of the Bedouins of al-Qasr were involved in this movement.

The Bedouins who have settled in the 'izba sector of al-Qasr also prefer to keep some sheep. The security which they represent is worth the time and expense of maintaining them and paying a shepherd to look after them. The Bedouins, in the past, paid their shepherds one sheep for every ten sheep that he tended. Payment was made twice a year. Today,

233 with the movement toward a cash economy, this has changed.
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[465] The shepherd receives 8 to 10 piasters for each head of sheep which he tends. The Bedouins who have taken up farming can spare none of their family for sheep-herding chores. If he
[497] can afford it, during the dry season, a Bedouin may ship his sheep to the Nile Valley by train at 12 piasters per head. But the government will not accept sheep for shipment unless they are accompanied by a shepherd. The role of shepherd has become a very specialized one in the al-Qasr area. Few
[554] of the al-Qasr Bedouins are shepherds, and the role is reserved for the poorer men without land.

241 Plowing in the garden area is done by hand. Usually,
407 the plow is pulled by a donkey but occasionally, if one can
492 afford it, a camel or a horse will be used. A man and his
[462] sons handle all of the agricultural chores with the exception
178 of the winnowing process which the women do. Traditionally,
241 barley was threshed by camels plodding on it. The Bedouins say
492 that this is the best way because the soft feet of the camel do not crush the kernel. Now, however, very few men can afford
[407] a camel. Threshing is done with a heavy wooden sled pulled by
241 a donkey or a horse. Tractors, when available, are used for
407 agricultural plowing in the southern barley zone. This zone,
434 during the year 1963, also became important for raising water-
433 melons (batiikh), and this product figures to be an excellent cash crop for al-Qasr. Melons and barley can bring high profits

159 bait Mughaieb of the Sanagrah tribe, went to the officer and apol-
634 ogized to him on behalf of the whole group and invited him to a
554 lavish dinner party. The charges against the tribesman were soon
657 dropped, and it was concluded that it was because of the way Muftah
666 had handled the situation. Since that incident, Muftah has been
[578] known as an expert in handling the government officials. One year
[625] later, the sheikh of the tribal segment died, and a meeting was held during which the important members of the Sanagrah tribal segment in the district decided to nominate Muftah for the position of the sheikh, vacant by the death of his uncle. Muftah, who was attending the meeting, was asked to accept the nomination, and he agreed. "...I accepted the nomination reluctantly." Muftah later told me, "I did not really want to become the sheikh. The
159 position does not bring any personal benefit, and it involves a
634 lot of responsibility. The sheikh has to act as an attorney for
554 his tribe, represent it to the government and competes with other
657 sheikhs to bring his people things that the other sheikhs cannot get for theirs, like more membership in the cooperative units or in the socialist union. And what does he get in return? Nothing... not even the gratitude of his people. To them, he is a servant of the tribe, and his duty is to look after its interest. If he doesn't, then everybody is quick to criticize him. I had to accept the nomination because I felt it was my duty to do so and not to embarrass the awaqil and the important people of the tribe who
[465] put their confidence in me. As far as the government, all I get is six pounds a month."

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If the two lips are cut off:	L. 400
just the lower lip	L. 300
just the upper lip	L. 200
Visible piercing of the lips	L. 50
The tongue: if results in total loss of speech	L. 400
Partial loss of speech is measured in proportion to that total loss.	
All the teeth	L. 400
Each tooth	L. 50
Testicles: if cut off	L. 400
The entire genitals	L. 800
The breasts:	
of a nubile woman	L. 200
of an old woman	L. 100

683 As in the case of homicide, the above scale of compensation works only as a basis for compromise rather than as a definite or exact fine.

683 To assess the amount of injury and therefore the category of compensation,
629 the victim and his group, as well as a representative of the offender,
463 have to take the injured person to the "nazzar" who examines him and defines the kind of injury sustained. The nazzar is usually a member of
[819] one of the Murabiteen tribes who is known to possess a number of shari's books specifying the injuries and the amount of compensation required in each case. Before he assesses the wounds, both parties have to swear that
[465] they will accept his judgment, and they pay him a token fee that varies according to the ability to pay and the position of the parties involved.

683 The amount of money estimated by the nazzar is not necessarily the final amount of money paid. For, as in the case of homicide, it is subject to deductions in honor of various members who attend the meeting in which